May 8, 1824.

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RELIGION SCIENCE

The Columbian Star.

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*** Profits of the work sacred to the cause of the Gospel.

Communications.

For the Columbian Star.

Mr. Editor,

Many of your readers were gratified with the article which you copied a few weeks since from "Andrew Fuller's Calvinistic and Socinian Systems Compared." This valuable work is written throughout with great acuteness and candour, and deserves a place in the library of every Christian. It has passed through several editions in England, and is there deservedly held in high estimation. If I am not mistaken, only one edition, and that very small, has been published in this country. This has long been wholly out of print, and copies of the work are extremely scarce. As the Rev. Mr. Collier, of Massachusetts, has made arrangements for the publication of a uniform edition of Fuller's works, it is believed you can adopt no better method to encourage him in his undertaking, and induce Christians to subscribe for the works, than by occasionally publishing extracts from Mr. Fuller's writings. The following letter I have selected, not because it is the best, but one of the shortest. Should you have place in the Star, you will oblige me, and perhaps many, by giving it an insertion.

ZETHAR.

The Systems compared, as to their tendency to convert professed Unbelievers.

Christian Brethren,

Socinian writers are very sanguine on the tendency of their views of things to convert infidels; namely, Jews, Heathens, and Mahomedans. They reckon that our notions of the Trinity form the grand obstacle to their conversion. Dr. Priestley often suggests, that so long as we maintain the Deity of Jesus Christ, there is no hope of converting the Jews, because this doctrine contradicts the first principle of their religion, the Unity of God." Things, not altogether, or nearly similar, are said concerning the conversion of the Heathens, and Mahomedans, especially the latter. On this subject the following observations are submitted to your consideration.

With respect to the Jews, they know very well that those who believe in the Deity of Christ, profess to believe in the unity of God; and if they will not admit this to be consistent, they must depart from what is plainly implied in the language of their ancestors. If the Jews in the time of Christ had thought it impossible, or, which is the same thing, inconsistent with the unity of God, that God the Father should have a Son equal to himself, how came they to attach the idea of equality to that of sonship? Jesus asserted that God was his own Father;' which they understood as making himself equal with God; and therefore sought to kill him as a blasphemer. If the Jews affixed those ideas to sonship which are entertained by our opponents; namely, as implying nothing more than simple humanity, why did they accuse Jesus of blasphemy for assuming it? They did not deny, that to be God's own Son, was to be equal with the Father; nor did they allege that such an equality would destroy the divine unity; a thought of this kind seems never to have occurred to their minds. The idea to which they objected was, "that Jesus of Nazareth was the Son of God;" and hence, it is probable, this great article was considered in the apostolic age as the criterion of Christianity. Were this article admitted by the modern Jews, they must reason differently from their ancestors, if they scrupled to admit that Christ is equal with the Father.

The Jews were greatly offended at our Lord's words; and his not explaining them so as to remove the stumbling-block out of the way, may serve to teach us how we ought to proceed in removing stumbling-blocks out of the way of their posterity. 'For this cause they sought to kill him—because he had said that God was his Father, MAKING HIMSELF EQUAL WITH GOD; Jesus said, I and my father are one. They then took up stones to stone him.' When he told them of 'many good works that he had shown them;' and asked, 'for which of those works do ye stone me?' they replied, 'for a good work we stone thee not, but for blasphemy, and because thou, BEING A MAN, MAKEST THYSELF GOD.' From hence, it is evident, that whether Jesus Christ be truly God, or not, they understood him as asserting that so he was; that is, they understood his claiming the relation of God's own Son, and declaring that 'He and His Father were one,' as implying so much. This was their stumbling-block. Nor does it appear that Jesus did any thing to remove it out of their way. It is certain he did not so remove it, as to afford them the least satisfaction; for they continued to think him guilty of the same blasphemy to the last, and for that adjudged him worthy of death. If Jesus never thought of being equal with God, it is a pity there should have been such a misunderstanding between them; a misunderstanding that proved the occasion of putting him to death!

Such an hypothesis, to be sure, may answer one end; it may give us a more favourable idea of the conduct of the Jews than we were wont to entertain. If it does not entirely justify their procedure, it greatly extenuates it. They erred, it seems, in imagining that Jesus, in declaring himself the Son of God, made himself equal with God; and thus, through mistaking his meaning, put him to death as a blasphemer. But, then, it might be pleaded on their behalf, that Jesus never suggested that they were in an errour in that matter—that instead of informing them that the name Son of God, implied nothing more than simple humanity. He went on to say, among other things, 'that all men should honour the Son, even as they honour the Father.' And instead of disowning with abhorrence the idea of making himself God, he seemed to justify it, by arguing from the less to the greater; from the image of the thing, to the thing itself. Now these things considered, should an impartial jury sit in judgment upon their conduct, one would think they could not, with Steven, bring it in murder; to make the most of it, it could be nothing worse than man-slaughter. All this may tend to conciliate the Jews, as it tends to roll away the reproach that, in the estimation of Christians, lies upon their ancestors, for crucifying the Lord of Glory; but whether it will have any influence towards their conversion, is another question. It is possible that, in proportion as it confirms their good opinion of their forefathers, it may confirm their ill opinion of Jesus, for having by his obscure and ambiguous language, given occasion for such a misunderstanding between them. Could the Jews but once be brought to feel that temper of mind which, it is predicted in their own prophets, they shall feel; could they but 'look on him whom they have pierced, and mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first-born;' I should be under no apprehensions for their acknowledging his proper Divinity, or embracing him as the great atonement, to the fountain of whose blood they would joyfully repair, that they might be cleansed from their sin and their uncleanness.

Nearly the same things might be observed respecting Heathens and Mahomedans. We may so model the gospel as almost to accommodate it to their taste, and by this means we may come nearer together; but whether, in so doing, we shall not be rather converted to them, than they to us, deserves to be considered. Christianity may be so heathenized, that a man may believe in it, and yet be no Christian. Were it true, therefore, that Socinianism had a tendency to induce professed infidels, by meeting them as it were half-way, to take upon them the Christian name, still it would not follow that it was of any real use. The Popish Missionaries, of the last century, in China, acted upon the principle of accommodation. They gave up the main things in which Christians and Heathens had been used to differ, and allowed the Chinese every favourite species of idolatry. The consequence was, that they had a great many converts, such as they were; but thinking people looked upon the Missionaries as more converted to Heathenism, than the Chinese Heathens to Christianity.

But even this effect is more than may be expected from Socinian doctrine among the Heathen. The Popish Missionaries had engines to work with, which Socinians have not. They were sent by an authority, which, at that time, had weight in the world; and their religion was accompanied with pomp and superstition. These were matters which, though far from recommending their mission to the approbation of serious Christians, yet would be sure to recommend it to the Chinese. They stripped the gospel of all its real glory; and in its place substituted a false glory. But Socinianism, while it divests the gospel of all that is interesting and affecting to the souls of men, substitutes nothing in its place. If it be Christianity at all, it is, as the ingenious Mrs. Barbauld is said in time past to have expressed it, "Christianity in the frigid zone." It may be expected, therefore, that no considerable number of professed infidels will ever think it worthy of their attention. Like the Jew, they will pronounce every attempt to convert them by these accommodating principles, nugatory; and be ready to ask, with him, 'what they shall do more by embracing Christianity, than they already do?'

Dr. Priestley, however, is for 'coming to action.' 'Let a free intercourse be opened,' says he, 'between Mahomedans and rational, that is, Unitarian Christians, and I shall have no doubt respecting the consequence.' And again, 'let the Hindoos, as well as the Mahomedans, become acquainted with our literature, and have free intercourse with Unitarian Christians, and I have no doubt but the result will be in favour of Christianity.' So, then, when Heathens and Mahomedans are to be converted, Trinitarians, like those of Gideon's army, that bowed down upon their knees to drink, must sit at home; and the whole of the expedition, it seems, must be conducted by Unitarians, as by the three hundred men that lapped. Poor Trinitarians; deemed unworthy of an intercourse with Heathens! Well, if you must be denied, as by a kind of test-act, the privilege of bearing arms in this divine war, surely you have a right to expect that those who shall be possessed of it, should act valiantly, and do exploits. But what ground have you on which to rest your expectations? None, except Dr. Priestley's good conceit of his own opinions. When was it known that any considerable number of Heathens or Mahomedans were converted by the Socinian doctrine? Sanguine as the Doctor is on this subject, where are the facts on which his expectations are founded?

Trinitarians, however, whether Dr. Priestley think them worthy or not, have gone among the Heathens, and that not many years ago, and preached what they thought the gospel of Christ; and I may add, from facts that cannot be disputed, with success.* The Dutch, the Danes, and the English, have each made some attempts in the East; and, I hope, not without some good effects. If we were to call that conversion, which many professors of Christianity would call so without any scruple, we might boast of a great many thousands in those parts. But it is acknowledged, that many of the conversions in the East were little, if any thing more than a change of denomination. The greatest and best work, and the most worthy of the name of conversion, of which I have read, is that which has taken place by the labours of the Anglo-Americans, among the natives. They have indeed wrought wonders. Mr. Elliot, the first minister who engaged in this work, went over to New England, in 1632; and, being warmed with a holy zeal for converting the natives, learned their language, and preached to them in it. He also, with great labour, translated the Bible, and some English treatises, into the same language. God made him eminently useful for the turning of these poor Heathens to himself. He settled a number of Christian churches, and ordained elders over them from among themselves. After a life of unremitted labour in this important undertaking, he died in a good old age, and has ever since been known, both among the English and the natives, by the name of "the Apostle of the American Indians."

Nor were these converts like many of those in the East, who professed they knew not what, and in a little time went off as fast as they came; the generality of them understood and felt what they professed, and persevered to the end of their lives. Mr. Elliot's example stimulated many others; some in his life-time, and others after his death, laboured much, and were blessed to the conversion of thousands among the Indians. The names and labours of Bourn, Fitch, Mayhew, Pierson, Gookin, Thatcher, Rawson, Treat, Tupper, Cotton, Walter, Sargeant, Davenport, Park, Horton, Brainerd, and Edwards, are remembered with joy and gratitude in those benighted regions of the earth.—Query. Were ever any such effects as these wrought by preaching Socinian doctrines?

Great things have been done among the Heathens of late years by the Moravians. About the year 1733, they sent missionaries to Greenland; a most inhospitable country indeed, but containing about 10,000 inhabitants, all enveloped in Pagan darkness. After the labour of several years, apparently in vain, success attended their efforts; and in the course of 20 or 30 years, about 700 Heathens are said to have been baptized, and to have lived the life of Christians. They have done great good also in the most northern parts of North America, amongst the Esquimaux; and still more among the Negroes in the West-India Islands; where, at the close of 1788, upwards of 13,000 of those poor, injured, and degraded people, were formed into Christian societies. The Moravians, it is allowed, have, in our opinion, many things among them exceptionable; yet, with all these, there appears to be a great deal of godly simplicity; and as to the doctrines which they inculcate, they are mostly what we esteem evangelical. The doctrine of atonement by the death of Christ, in particular, forms the great subject of their ministry. The first person in Greenland who appeared willing to receive the gospel, was an old man who came to the missionaries for instruction. 'We told him,' say they, 'as well as we could, of the fall and corruption of nature, of the redemption effected by Christ, of the resurrection of all men, and eternal happiness, or damnation.' They informed us afterwards, that the doctrine of the cross, or 'the Creator's taking upon him human nature, and dying for our sins,' was the most powerful means of impressing the minds of the Heathen, and of turning their hearts to God. On this account they add, 'we determined, like Paul, to know nothing but Jesus Christ, and him crucified.'

Now consider, brethren, were there ever any such effects as the above wrought by the Socinian doctrine? If there were, let them be brought to light. Nay, let a single instance be produced, of a Socinian teacher having so much virtue or benevolence in him as to make the attempt; so much virtue or benevolence, as to venture among a race of barbarians, merely with a view to their conversion.

But we have unbelievers at home, and Dr. Priestley, persuaded of the tendency of his principles to convert, has lately made some experiments upon them, as being within his reach. He has done well. There is nothing like experiment in religion as well as in philosophy. As to what tendency his sentiments would have upon Heathens and Mahomedans, provided a free intercourse could be obtained, it is all conjecture. The best way to know their efficiency is by trial, and trial has been made. Dr. Priestley has addressed 'Letters to a Philosophical Unbeliever,' and 'Letters to the Jews.' Whether this seed will spring up, it is true, we must not yet decide. Some little time after he had published, however, he himself acknowledged, 'I do not know that my book has converted a single unbeliever.' Perhaps he might say the same still; and that not only of his 'Letters to a Philosophical Unbeliever, but of those 'to the Jews.'

If the opinion of the Jews may in any degree be collected from the answer of their champion, Mr. David Levi, so far are they from being convinced of the truth of Christianity by Dr. Priestley's writings, that they suspect whether he himself be a Christian. 'Your doctrine,' says Mr. Levi, 'is so opposite to what I always understood to be the principles of Christianity, that I must ingenuously confess I am greatly puzzled to reconcile your principles to the attempt. What! a writer that asserts that 'the miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original gospel of St. Matthew did not contain it,' set up for a defender of Christianity against the Jews! is such an inconsistency as I did not expect to meet with in a philosopher, whose sole pursuit hath been in search of truth.—You are pleased to declare in plain terms, 'that you do not believe in the miraculous conception of Jesus, and that you are of opinion that he was the legitimate son of Joseph.' After such assertions as these, how can you be entitled to the appellation of a Christian, in the strict sense of the word, is to me incomprehensible.—If I am not greatly mistaken, I verily believe that the honour of Jesus, or the propagation of Christianity, are things of little moment in your serious thoughts, notwithstanding all your boasted sincerity.' To say nothing of the opinion of the Jews concerning what is Christianity, having all the weight that is usually attributed to the impartial bystanders, the above quotations afford but little reason to hope for their conversion to Christianity by Socinian doctrines.

But still, it may be said, we know not what is to come. True; but this we know, that if any considerable fruit arise from the Addresses above referred to, *it is yet to come*; and not from those Addresses only, but, I am inclined to think, from any thing that has been attempted by Socinians for the conversion of unbelievers.

Is it not a fact, that Socinian principles render men indifferent to this great object, and even induce them to treat it with contempt?

* This letter was written thirty years ago, before most of the present Missionary operations commenced. Socinians, as a body, are so far from engaging in missions, that they are frequently found among their active opposers.

Horrors of Idolatry.

ACCOUNT OF JUGGERNAUTH.

From the "Quarterly Circular," printed at the Church Mission Press, in Calcutta.

(Concluded.)

On the 19th June, 1822, the temple was opened for the worship of Juggernauth for the first time after his retirement. The concourse of pilgrims is always very great, and the British authorities had taken every precaution to guard against accidents, but as only Hindoos are admitted within the temple, it was necessary to trust to the priests to prevent the ingress of too many pilgrims at once. Unfortunately they neglected this precaution. Men, women, and children, all rushed in the moment the gates were thrown open. When they reached the square building next to the grand tower, they had to descend three steps, which were slippery from some holy food having been spilt:—18 women were thrown down at the foot of the steps, and trampled to death by the crowd in the rear, before any assistance could be rendered. At last with difficulty the gates were again closed, and the bodies were examined; but it was too late. A singular difficulty occurred: the dead bodies of strangers are only touched by men of low cast; and people of this description are not admitted into the temple. If a corpse were carried through one of the gates, it would be a very bad omen for whoever might pass through afterwards. To obviate all these difficulties, whilst the temple was emptied of pilgrims, the dead bodies were removed with hooks and poles, and thrown over the boundary wall like so many dogs. The relations of the poor creatures were observed lamenting their untimely fate, and must have felt shocked at the mode of removing them from the temple.

On the 21st June, 1822, the town of Pooree Juggernauth was filled with pilgrims; at noon every one crowded to the temple to see Juggernauth, his brother Bulbudra, and his sister Shubudra, carried to their ruths or cars, which were drawn up close to the gate.

A loud shout from the multitude announced the opening of the gates, and the approach of Juggernauth. A number of priests were dragging slowly the ponderous and clumsy idol down the steps, stopping frequently. The manifest helplessness of the block of wood, weakened not the faith of the infatuated pilgrims, and the idol was lifted into his car, amidst the shouts of his votaries, who were eager to worship the image. The idols, Bulbudra and Shubdra, were likewise carried to their ruths in the same manner. At sunset the Rajah of Khoorda, hereditary high priest, and master of the idol's wardrobe, made his way through a prodigious crowd in a palankeen, followed by a large state elephant. All the European ladies and gentlemen, mounted on elephants, had assembled close to the cars, to observe the ceremonies. The Rajah alighted near the ruth of the idol Bulbudra: he was dressed in very plain muslin and barefooted; a very stout priest led him by the hand, and others surrounded him with sticks in their hands, which they used very freely to keep off the crowd, and, as a further security, his palankeen and elephant were kept close in the rear. The Rajah is a young man, who for the last two years is said to have lost all energy of mind. On this great occasion, he exhibited every symptom of excessive trepidation and alarm. Nothing of a devotional spirit was observable, but a great apprehension of suffering from the crowd. On ascending the car by a sloping platform, he stopped at every third step, looked round, ordered his attendants to remove from the ruth many intruders, and was the very image of sulkiness and vexation. Several silver trumpets sounded, and the pilgrims shouted loudly. When the Rajah reached the top of the platform, he worshipped the idol Bulbudra, and then with a broom swept the floor all round. He was afterwards presented by the priests with a silver vessel containing essence of sandal-wood, with which he sprinkled the floor: and then presented some offerings to the idol, from whom he received, as a mark of honour, a garland of flowers, which the priests took from the image, and put round the Rajah's neck; and the ceremony concluded with the Rajah's prostrating himself flat on the floor before the idol, amidst the shouts of the pilgrims, and the piercing notes of the shrill silver trumpets. He then descended slowly from the car, and proceeded barefooted to the car of Juggernauth, and finally to that of his sister Shubudra, where the same ceremonies were performed, and, to close his labours for the day, he went behind each car, and endeavoured to propel it forward, without which ceremony it could not afterwards be moved. On a signal being given, a most active scene commenced, several thousand men, each holding a small green branch in his hand, came running up to the ruths, clearing their way through the crowd from a considerable distance, in regular files; they soon removed the sloping platforms, each man having first touched the car with his branch. When all was ready, these men, aided by the pilgrims, laid hold of the cables, taking care to keep their faces towards the idol. The ruth of Bulbudra was the first moved,—the shrillness of the trumpets, the shouts of the pilgrims, and the creaking of the ponderous wheels, made a most frightful noise. The car was crowded by people, many had crept under, and clung to the large axletrees, and it was impossible to look on, without shuddering with the apprehension that some shocking accidents would happen, whilst so many pilgrims were evidently in imminent danger. Each car was moved but a short distance on that day, and fortunately without the loss of any lives. On the following day the dreaded event was but too awfully realized. A crowd of pilgrims, too poor to pay for admission, had collected at the barrier, and the British Collector, on finding that 24 had already died from exposure to rain and want of food, humanely opened the gate. These poor creatures rushed to worship the idols on the ruths, and shewed their zeal by pulling the ropes. It has been observed that they are obliged, out of respect for the idol, to walk backwards. Six pilgrims stationed close to the car were aiding in pulling a rope which suddenly yielded, having become slacker than the others. These men fell to the ground unheeded by the shouting mob. Four of them were instantly crushed to atoms, the fifth had a leg dreadfully mangled, and the sixth fell between two wheels and escaped unhurt. The practice which formerly prevailed of enticing pilgrims to sacrifice their lives by voluntarily throwing themselves under the wheels, has happily ceased, and nothing of the kind was attempted. The loss of life, however, occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage as a panacea for all evils. The number of women and children is very great. The pilgrims leave their families and all their occupations to travel to an immense distance, with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road are scanty. Their light clothing and little bodily strength are ill calculated to encounter the inclemency of the weather. When they reach the district of Cuttack, they cease to experience the hospitality shown elsewhere to pilgrims. It is a burthen which the inhabitants could not sustain; and they prefer availing themselves of the increased demand for provisions to augment the price. This difficulty is more severely felt as they approach the temple, till they find scarcely enough left to pay the tax to government, and to satisfy the rapacious brahmin. At Pooree Juggernauth, during the great festival, firewood, or fuel of any description, is scarcely procurable. It is not even customary for the pilgrims to cook their victuals: they are expected to buy holy food, which on such occasions is sold at an enormous price, and of very inferior quality. Whilst the idol is travelling in his car, no rice is cooked, nothing but parched grain is procurable. The weather is often bad, and the smallest shelter is to be had only at a heavy expense. The pilgrim on leaving Juggernauth has still a long journey before him, and his means of support are often almost, if not

quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine; dead bodies are seen in every direction; pariah dogs, jackals and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hasten his fate. It is true that there are at Pooree and at Cuttack hospitals, where the sick may get medicine gratis; but the starving pilgrim is not supplied with food, there is no establishment to carry the sick to the hospital; and at Pooree Juggernauth, by some strange arrangement, the hospital, instead of being entrusted to the military surgeon residing at the place, has been put under the civil surgeon at Cuttack, who has important duties to perform at the latter place, distant 50 miles. Some charitable Hindoos endeavoured to lessen this evil by leaving lands for the purpose of maintaining poor pilgrims, but these benevolent intentions have been defeated by the avarice of those entrusted with the lands; and sufficient attention has not yet been paid by the civil authorities to these charitable institutions.

There is no doubt that this deadly superstition is a curse on the country, and tends much to its impoverishment. The loss of valuable labour must be very great; and the Christian who sickens at all the misery generated by this idolatry, is naturally desirous of knowing what steps have been pursued by the British government, since Divine Providence has permitted the district of Cuttack to come under the rule of Christians. It is with no less amazement than deep regret, that he learns that the several regulations which have been enacted have so completely identified the interests of the temple with those of the government, that it has all the outward appearance of being under the immediate control and superintendence of the British civil authorities.

Scientific.

LITHOGRAPHY.

The North-American Review, in its notice of Professor Griscom's Tour, gives the following succinct account of the origin and progress of this simple and beautiful invention:

Professor Griscom, whom few useful inventions seem to have escaped, speaks also of Lithography, a cheap and beautiful substitute for engraving, which has been known about twenty years in Europe, where it is already of vast and growing importance in the arts, and which quite recently has been a little practised in the United States. It was discovered under rather singular circumstances, by Aloys Sennefelder, who was born at Prague, in 1772, and educated at Munich, where his father was long an actor of some reputation on the public theatre. He was first sent to the University of Ingolstadt, where he studied law, and afterwards, while yet very young, wrote several pieces for the stage, which were well received. But he was suddenly stopped in his literary career at the age of twenty, by the death of his father, who left a family consisting of a widow and nine children, all in great want. Aloys was the oldest, and endeavoured at once to find some ready means to keep them from immediate suffering. He asked for a very humble place in the Custom-House, and was refused. He offered himself for the military service and was rejected, because he was not a native Bavarian. At last, he resorted to chemical experiments in dyeing, and here, too, failed, as he seemed destined to fail in every thing.

One day, however, as he was walking alone near Munich, in the melancholy mood, which his desperate affairs might well inspire, he chanced to take up a piece of limestone, one of the compact carbonates, and cutting into it from mere idleness with a penknife, it occurred to him, that, for musical printing and similar work, it might be employed instead of wood and type-metal—an improvement, which, he thought, would be important, because the portions to be taken off in order to procure the necessary relief could be so easily removed by an acid. He pursued this thought soon afterwards, and actually engraved and published several pieces of music on stone, but in the block method.

While, however, he was engaged in this experiment, he observed one day, that the parts of the stone which had been touched with acid refused to receive ink, even in the slightest degree; and this led him at once very naturally to the conclusion, that these portions did not need to be removed; but that it would be sufficient for this purpose to touch them with a weak solution of acid, after the portions from which it was intended to obtain the impression, should be covered with some oily matter. This was in the year 1796, and this is the substance of the invention of Lithography, which consists in taking a compact carbonate of lime, making it perfectly smooth, covering with some oily matter, usually made by the addition of wax, into the form of a crayon, the design to be struck off, wetting it freely with a weak solution of acid, which will not at all affect the drawing, and then inking it nearly in the usual method, and taking the copy by pressure.

Patents were obtained for this invention in Munich in the year 1800, and in both London and Vienna in 1802. But still little or nothing was attempted, except to print music, copy-books for children, and other similar and inconsiderable works. In 1804, we believe, the first efforts were made in landscape designs. This was the decisive step, and from this time it has gone on in a rapid course of improvement and extension. Within ten or twelve years, it has been much known out of Germany. Count Lasteyrie, the son-in-law of La Fayette, and the same person who introduced merino sheep into France, and who has done so much for popular education, went to Munich in 1814 and in 1816, for the express purpose of transporting this beautiful invention to Paris, and succeeded. Engelmann, a German, who is among those that have improved the art, resorted also to Paris in 1816. Since that time another German, by the name of Delpech, has distinguished himself in the same capital. W. Westall has lately adopted it in England, and published some beautiful sketches for the first volume of Southey's Peninsular War; and in Russia, it has been long established, that several of the lithographers of St. Petersburg are already well known to collectors throughout Europe.

How far this very simple and beautiful invention may extend, we have not yet experience enough to determine, with any considerable degree of probability. But its past history and success are so remarkable, that we cannot help anticipating much from its future progress. It has already been applied with more or less advantage, wherever the methods on copper, wood and type metal have heretofore prevailed. Ruins, and the misty indistinctness of a remote background, can even now be represented by it to more striking effect than in any other way; and quite recently we have seen a large series of portraits of distinguished Frenchmen, executed with a degree of success, that seems to remove the limits, which have usually been assigned to the art. Every year, indeed, of the last seven or eight, has brought with it some striking improvement in the management of Lithography; and we are therefore rejoiced to find an effort now making to give it currency in our own country, where it can so easily be made useful and important. We do not indeed believe it will, either here or any where else, supersede a method, which has produced such masters as have engraved on copper from Marco Antonia to Morghen; yet, as it is probably nine hundred per cent. cheaper, the temptation to exertion is almost indefinite; and, as its progress during the few years of its existence has been so rapid and fortunate, we may calculate, that for a long period yet to come, we shall witness a corresponding increase in its delicacy, depth, and spirit.

Religious.

From the Boston Telegraph.

Facts collected from the last Missionary Herald.

MISSION AT CEYLON.

The Missionary Herald for May contains a list of 152 children in the boarding schools at Ceylon, "who have been selected with great care, and after considerable trial, from more than twice their number." Of these, 123 are boys, and 29 girls; distributed among the schools as follows: At Tillipally, 30 boys, and 8 girls. Batticotta, 24 boys, and 2 girls. Panditeripo, 25 boys, and 8 girls. Oodooville, 28 boys, and 7 girls. Manepy, 16 boys, and 4 girls. The age of the youngest mentioned in the list, is 5; of the oldest, 17. Much the greater number are between the age of 10 and 15. Besides the 152 scholars, who are considered as properly members of the school, there are several others who attend on probation—to be regularly admitted, if they are found to be worthy.—Five day schools have been established for girls; a most important step, in a country where females are considered undeserving, and almost incapable, of intellectual improvement. The whole number of day schools attached to the mission is 42; containing 1300 children, who daily attend them.—A door is now opened for distributing the Scriptures among the Catholics. About 2000 copies of an abridgment of the New Testament, with other tracts, were distributed in two weeks—chiefly among the Catholics. A printing press has been established at Nellore, under the direction of the Church (of England) Missionary Society. Nellore is only five miles from two of our missionary stations.

BOMBAY.

The schools in Bombay are prosperous. Many of the natives seem to approve of them. Among others, there is a school for Jewish children, at which, also, many Hindoo boys attend. The present number of Jewish boys in this school is 19—13 likewise at other schools in Bombay; making a total of 32 children of this description on the island. At five schools on the coast, there are 71 Jewish children. A letter from Mr. Nichols, dated Tannah, November 30th, 1823, intimates an intention on the part of the missionaries, to make arrangements so as to pay the native teachers according to the progress made by the scholars, and not according to their number, as heretofore. He states, that, if sufficient funds were afforded, they might have 10 or 12,000 youth in a course of education; to all of whom they might communicate a knowledge of Divine truth, and of the way to Heaven. As an encouraging token of providential favour, Mr. Nichols mentions an intimation from the Bombay Auxiliary Society, that they will assist the American Mission, in publishing the book of Genesis and the whole New Testament; and, as another token, a grant, by the Government of Bombay, of a spot for a burying ground, to be enclosed with a wall of masonry, at the public expense. Not having learned that Mr. and Mrs. Frost, in company with Mrs. Graves, were on their way to join the mission, Mr. Nichols urges the importance of more missionaries, in the following earnest manner: "Our very souls are panting for an increase of our number. Will not the Board send some young men to our help? We do ask for Missionaries; not schoolmasters, physicians, or mechanics; we want Missionaries. Had we three more, I think we would have two or three new stations. Notwithstanding what has been said against scattering Missionaries, I am in favour of the measure. Would to God there were Missionaries scattered over the whole land. Two more are exceedingly wanted in Salsette, and two at Bassem, a most interesting station, 25 miles north of this, on the continent." The intelligence that more Missionaries were on their way reached them soon after the above was written, to the great joy and gratitude of all the members of the mission.

SANDWICH ISLANDS.

A joint letter has been received from the last family of missionaries to the Sandwich Islands. Their health was good; their passage had been generally pleasant till they were past Staten Land, when the weather changed, and for three weeks continued stormy and unpleasant. A delightful degree of harmony had existed between the missionaries and the crew. Prayers were attended on deck during the whole passage; a bible class was formed among the sailors, and hopes were entertained that some had been made acquainted with the spirit and power of religion. On the 24th of April, 1823, they came in sight of Owyhee; on the 27th they went on shore, and were cordially received by their brethren and by the natives, who only regretted that they were so few in number.

From a letter of later date, we learn that the missionaries were about putting to press an edition of Hymns, in the language of the natives; also, soon, a tract, and a catechism; that the king's mother, a sincere friend and patroness of the mission, had died, three weeks before the date, sustained by the sweet consolations and triumphant hopes of Christianity; that the missionaries had made a deputation from their number for the purpose of exploring the island; and that two or three new stations had been established since the arrival of the reinforcement.

The Jews.—The New-York National Advocate contains a letter from Mr. George B. English, dated at Constantinople, Jan. 5, to the Editor of that paper, giving an account of the political organization of that portion of the Hebrew nation inhabiting the Ottoman empire, where, according to this letter, "the republican principles communicated by Moses more than three thousand years ago to the chosen tribes, are still in almost as much force as ever." The Jews in Turkey live more isolated than any where else, inhabiting particular quarters of the cities, and governed, as to all their internal relations, by their own magistrates and laws. The number of the Hebrews at Constantinople is supposed to be about 100,000. The executive authority is lodged in a triumvirate, consisting of the Grand Rabbin and two assessors, who are appointed from the senate by the general assembly, and hold their offices during good behaviour. On the death of the Grand Rabbin, he is succeeded by the oldest of the two assessors, and the national assembly is convoked to fill the vacancy. The senate consists of seven members, who are also chosen by the assembly, and hold their offices during good behaviour. They convoke the general assembly, when the interests of the community require it; and at least once a year.—They also choose the members of the general assembly, whom they select generally from the class of the rich, and the Rabbins. All questions proposed to the assembly, are first discussed by the triumvirate and senate united, and then submitted to the assembly to be confirmed or rejected. The administration of justice is entrusted to two tribunals, each consisting of four judges, appointed by the general assembly, to serve during good behaviour. These tribunals have power to imprison, whip, and to sentence to hard labour at the Marine Arsenal, but the power of inflicting capital punishment is not granted by the Turkish government. Any Jew who should appeal from his own tribunals to the Mahomedan, would be put under an anathema, and totally abandoned by his co-religionists. There are about a hundred Rabbins, whose functions consist in studying the law, in the public instruction of youth, and the service of public worship. The members of the triumvirate, and the judges, are required to be selected from this class. The Grand Rabbin, the assessors, the judges, and the Rabbins, receive salaries. For the payment of this charge, and other expenses, including succours to the necessitous,—20,000 piastres to the chest of the marine arsenal as a commutation for military service,—and 6 to 10,000 piastres annually to defray the expenses of those of the nation who go to die in the Holy Land, a tax is levied on the heads of families in proportion to their means. This is done by a committee of five, elected once in two years by the national assembly.—About a fifth of the nation only are considered rich enough to contribute. There are two other classes, one consisting of persons who contribute nothing, and the other consisting of persons who, instead of contributing, receive alms. There are officers in the several quarters, called Regidors, who are entrusted with the police of their respective quarters, and with watching over the morals of the community. Each quarter also has its Rabbin, to watch over the observance of the duties of religion, and has also its synagogue. The Eastern Jews make it a point of duty to visit the Holy Land, and if their affairs will permit, to go there in their old age to die. Considerable sums are sent thither annually to support these devotees. A vessel leaves Constantinople annually with 150 or 200 pilgrims. The rich pay for the passage of the poor. "Assembled in the valley of Jehosaphat, they weep bitterly over the graves of their ancestors, and pray fervently for forgiveness of their own sins, and those of the nation, both living and dead."

MOUNT LEBANON.

Extract of a letter from Rev. Pliny Fisk to Rev. Cephas Washburn.

You would like to know, perhaps, how Mount Lebanon looks. It is not, as I used to suppose, one mountain, but a multitude of mountains thrown together, and separated by very deep, narrow vallies, which seem to have been made merely for the sake of dividing the hills. There are more trees on Mount Lebanon than on the hills of Judea, yet there is nothing which Americans would call a forest. Most of the trees, where I have been, are either pines or fruit trees.—I have not yet seen the cedars.—The roads are *bad, worse* and *worst*; steep and rocky, I presume, beyond any thing you ever saw in Vermont, or any where else. I generally ride a mule or an ass, and it is often literally riding up and down stairs, for a considerable distance together. These mountains present a variety of the most rude, sublime and romantic scenery.

TONQUIN.

A letter dated Rome, Jan. 22, and published in a German paper, states, that according to the accounts of the Missionaries in the Eastern kingdom of Tonquin, Christianity makes great progress there. The Mandarins of the first and second class favour the labours of the missionaries, and protect them in the exercise of their religion. The learned men in particular are easily instructed, and break their idols to pieces after a few conferences with the missionaries. In June, 1821, a whole district sent deputies to ask to be instructed in the Christian faith.

From the Southern Intelligencer.

REVIVAL AT ROBERTVILLE.

A revival of religion commenced at Robertville, Beaufort District, in October last; and on the 26th of that month a few were added to the Baptist church, which may be considered the first fruits of this out-pouring of the Holy Spirit. On two other Sabbaths, subsequent to this, as many as 31, on each day, were baptized, and admitted to the same church, under the pastoral care of the Rev. Mr. Boyd. The whole number added to this church, from the commencement of the revival to the 1st of April, was 117; and, as there were still some inquirers at that time, other additions may have been made.

The revival has not been confined to any particular class or age, but persons of every rank and age have become subjects of regenerating grace. Among others, was a girl who was both deaf and dumb. She related her experience by signs, yet in such a clear manner as to give entire satisfaction to the members and spectators.—Backsliders were reclaimed; 9 of whom were restored to the fellowship of the church. For a part of the time meetings were held four days in the week; the congregations, which were generally large, would assemble at 10 o'clock, A. M. and continue together until 4 o'clock.

Several additions have also been made to the Methodist church, near Robertville.

AMERICAN INDIANS.

It is ascertained that 471,417 Indians are connected with the United States;—120,000 of whom are scattered through the States from the Atlantic to the Mississippi; 130,000 between the Mississippi and the Rocky Mountains; and 170,000 between the Rocky Mountains and the Pacific. Of those who reside within the limits of the United States, 5000 are supposed to be in the State of New-York, consisting chiefly of Oneidas, Senecas, Onandagas, and Tuscaroras, being the remnants of the former confederacy of the Six Nations; 2500 of various tribes are in New-England; 2400 in Ohio; and 45,000 in Indiana, Illinois, Michigan, &c. A remnant of the Catawba nation, amounting to about 150, reside in two villages on the Cahawba river, in South-Carolina, on what is called the Indian land, 15 miles square. They occasionally visit Charleston. Drunkenness, that scourge of the human race, is their prevailing vice, and has emaciated their persons and benumbed their faculties.

Of the large number of Indians, connected either directly or indirectly with the United States, how few are blessed with instruction; and yet there are those who would withhold from these few the fostering hand of government, and paralyze, if possible, the efforts of individuals.

Summary of News.

FOREIGN.

France.—By the packet ship Don Quixotte, Captain Clark, from Havre, files of Paris papers to the 31st of March, inclusive, have been received.

On the 30th of March, the Chamber of Deputies were occupied in choosing Vice Presidents, and had not completed their organization.

The project for electing the French deputies septennially, was about to be submitted to the Chamber of Peers; and that of reducing the rate of interest on the National debt, to the Deputies.

The committee to whom it was referred to draw up a speech in answer to the King's, is expected to report on the 31st.

A letter from Rome, of March 30, says, "the health of the Pope improves, although but slowly. Yesterday his holiness was carried in a chair to a room in the Quirinal, where there is a sermon preached on Fridays during Lent.

The Milan Gazette contains a new summons to the Italian Constitutional emigrants to present themselves within thirty days, upon pain of civil death and confiscation of goods. Up to that period the goods which they at present possess, as well as any that may fall to them, will be placed under sequestration.

The remains of the late Duke d'Enghien were removed on the 26th, to the new chapel in the Chateau of Vincennes, in the presence of the officers of the households of the late Prince de Conde, the late Duke d'Enghien and the Duke of Bourbon. The Archbishop of Paris, assisted by two of his grand vicars, officiated. During the procession a salute of 18 guns was fired. A discharge of musquetry announced the moment when the remains were deposited in the tomb.

PARIS, March 31.

Orders have been despatched from the Bureau of the minister of Marine, to all the Commissaries of Marine for the ports, to prohibit all French subjects leaving the colonies, for France or elsewhere, from taking with them slaves as attendants upon them during the voyage; and, until further orders, they are enjoined to prevent the transportation thereof. But this regulation does not extend to free people of colour, who are allowed to remove wherever they please.

Spain.—News from Madrid is to the 24th of March. The government, it is believed, are inclined to pursue moderate measures, and to treat the Constitutionalists as misguided men, at least, if we may judge from the circulars of the Ministry. The royal volunteers, however, and the populace who feel themselves supported by them, still continue their acts of vengeance.—Four constitutional militia men have been hanged and drawn about the streets, but the King has ordered the criminals to be pursued. The royal volunteers, however, are so little satisfied with certain late measures for the restoration of good order, that the government have thought best to revoke them; and these things will grow worse and worse.

It has been determined that the Spanish prisoners in France shall return to their country. They are to set out on the first of April, and will probably be all at home by the end of that month.

The act of amnesty was expected to be issued on St. David's day. It will simply be a royal declaration, pointing out those only as criminals who first raised the standard of revolt in the Isle of Leon. The others who participated in the revolution, will be acknowledged as merely impelled by circumstances which it was impossible for them to resist.

Russia.—An article from St. Petersburg, March 6, says:—Within a few days, an Imperial ukase is to appear, by which the existing ordinances relative to the importation of foreign merchandise will be chang[ed] in several points. Among others, the com[manders] of vessels will be required to sh[ow] two bills of lading, and six ship brokers w[ill] be established on the frontiers, for the p[ur]pose of examining the declarations ma[de] by vessels on their arrival. The new regulations will take effect, for ports of Europe, in four months, and ... those of other parts of the world, one ... after their publication.

Greeks and Turks.—A paragraph fr[om] Constantinople, of February 5, says, "Strange reports are in circulation conce[rn]ing the Pacha of Egypt. It is certa[in] known that the Viceroy was in camp, w[ith] 25,000 men disciplined in the Europ[ean] manner, whom he had assembled under p[re]tence of opposing the Arabs. It is ... said, that, to persuade the Porte to e... him, he had reinforced her squadron in ... Mediterranean. It is at least certain, ... the Grand Seignior sent him verbal or... of great import, by a courier, on the ... inst."

In order to obtain money, the Porte ... arrested all the Jews employed at the ... tom house, and required them to give ... account of themselves for the last ... years.

British Commissioners to the Colom[bian] Republic, arrived at Bogota in the begin[ning] of March last. The day after their ar[rival] at the capital, they waited on the Secre[ta]ry for Foreign Affairs, and expressed th[eir] satisfaction at the state of the country. ... the third day they again visited him, ... delivered a letter from Mr. Secretary C[an]ning, accrediting them as confidential ag[ents] from His Britannic Majesty to the Gove[rn]ment of Colombia. On the 8th they w[ere] presented to His Excellency the Vice P[re]sident, in the Audience Hall, in presen[ce of] the Secretaries of State, and various g[en]eral officers. Col. Hamilton, chief of ... British commission, addressed the V[ice] President, congratulating him and the C[o]lombians on the success of their bloody ... and their deliverance from oppressive ... very; assuring His Excellency that ... have nothing to fear from the aid of Fra[nce] to Spain, in their subjugation; for that ... Britain is their firm and constant frie[nd]. His Excellency replied with expressio[ns of] high consideration towards the King of E[ng]land; observing that the Colombians, ... for fourteen years have expended ... blood and treasure in supporting their ri[ghts] would continue undauntedly to persever[e in] maintaining their independence against ... combined influence of all the enemies w[ho] might coalesce against them.

From the Pacific.—By an arrival at [Bal]timore on Monday last, from Truxillo ... Havana, information has been received ... presenting the city of Lima to be in g[reat] want of provisions. The Captain who br... the account left Panama on the 19th Ma[rch] previous to which time several Ameri[can] vessels there, had been chartered to ... ceed to St. Sonate and Blas, after all ... of provisions. It was reported at Pana[ma] that President Bolivar had left Peru w[ith] the intention of returning to Colom[bia]. When last heard from he was at Ca... and preparations were making to rece[ive] him at Panama.

Pirates.—The New-York Daily Adv[er]tiser says,—"We learn by the arrival ... the brig Parthian, from the south side of ... ba, that the pirates have again made th[eir] appearance in great numbers. Several ... sels were reported to have been captur[ed by] them, among which is mentioned an Eng... brig, which was carried in near the Is[le of] Pines, and all her crew reported to be m[ur]dered."

DOMESTIC.

Thompson's Island.—The United S[tates] schooner Shark, Captain Thomas H. S[te]vens, arrived at Charleston, on the 2d ... from a cruise of four months in the G[ulf of] Mexica, last from Havana and Port ... gers, Thompson's Island, five days fro[m the] latter. Commodore Porter had been at ... Island several weeks, and was actively [em]ployed in making such distributions o[f the] forces under his command, as to affor[d the] best possible protection to our comm[erce].

The Shark sailed from Vera Cru[z on the] 22d of March, at which time the bomb[ard]ment of the city from the castle of St. ... de Ulloa, continued. The officers and ... of the Shark have enjoyed uninterru[pted] good health, not having lost a man by ... ness during the cruise. The Comm... and all the officers and men on the Is... as well as those in the squadron, enj... excellent health.

The Osages.—The Arkansas Gaze[tte of] the 13th ultimo, says:—"By gentleme[n ar]rived here, (Little Rock,) who left ... Smith on Sunday of last week, we ... that the commanding officer has rec... orders for the immediate removal of ... United States' troops at that post, t[o the] mouth of the Verdigris, where a new ... litary establishment is to be erected. ... mediately on receiving the orders, Co... buckle commenced making arrange[ments] for breaking up the garrison at that ... preparatory to removing the troop[s and] public property, which was to have ... place about Tuesday last. They are no... on their way before this time.

The place selected for the future ... the garrison, is at the junction of the ... digris with the Arkansas; about 80 ... above Fort Smith, and 50 below the O... village, and is a few miles west of the ... posed western boundary of this Terr... It is said to be a fine, commanding, ... healthy situation, and, if a competent ... should be kept there, will give se... to our western frontier.

Our differences with the Osages s... main unsettled. The murderers of ... Welborn and party have not been g... Major Cummings has been up a ... time to demand their surrender, ... again returned without them, and ... without receiving any satisfactory re... the demand. He was only met by ... the chiefs, (Claymore,) who express... desire that the murderers should be ... up, but said he did not possess the p... unless they voluntarily surrendered ... selves, or were surrendered by the ... party to whom they belonged.

Mr. Philbrook, sub-agent, had left ... Smith for the Osage village, for the ...

pose, also, of demanding the murderers, but it was generally believed that they would not be surrendered.

From what we can learn, we are inclined to think that there is not much prospect of this business being settled, without a brush with the Osages. It is pretty certain that nothing can be effected by negotiation, unless backed by a respectable military force. The location of the garrison at the place which has been selected for it, may have a tendency to bring them to terms, and it will no doubt have a salutary influence on their future conduct.

Rhode Island.—The Legislature of Rhode Island convened at Newport, on Wednesday, the 5th instant, for the purpose of organizing the government for the political year ensuing. Governor Fenner's majority is estimated at 1600.

Connecticut.—The Legislature of Connecticut convened at New-Haven, on Wednesday, the 5th instant. During the session two United States' Senators are to be appointed, one in the place of Mr. Edwards, who now holds his seat, by appointment of the Governor, and the other in place of Mr. Lanman, whose term of service expires on the 4th of March next.

Minister to France.—Mr. Brown, our Minister to the court of France, and suite, arrived safely at Cherbourg, after a passage of 22 days from New-York. A few days after their arrival, they set out for Paris. In token of his grateful acknowledgments of attention from the Captain of the Cyane, Mr. Brown has presented him with a splendid silver ewer.

New Stock.—A bill has passed the House of Representatives, to create a stock, bearing an interest of 4½ per cent., to pay off the awards under the Spanish treaty, which are to be declared in June next.

MISCELLANEOUS.

Missouri Iron.—We have received a letter from our enterprising fellow-citizen, Mr. Martin Ruggles, of Washington county, in answer to some inquiries about the iron works in which he is interested, and are authorized to state that the number of hands now employed, is 40, who make nearly 2000 lbs. first quality of bar iron, and 2500 lbs. of castings and pig iron, which for cash can be had at the Tennessee, Alabama, or Kentucky prices. The ore worked yields sixty per cent. and the celebrated Iron Mountain, within twelve miles of the furnace, yields 75 per cent. of a quality unknown elsewhere in America.

Gold Coins.—For two or three months past, we are informed, the Bank of the United States has, at some pains, been putting into circulation, in payments to the members of Congress, and for their convenience principally, an unusual quantity of the smaller gold coins of the Union, consisting of quarter and half Eagles. We are glad of this, as it increases the proportion of the most handy and beautiful of our coins, and will eventually contribute to the convenience of the community at large, as well as that of the individuals for whose accommodation the Bank has taken the trouble.

Hemp.—The Kentucky Reporter states, that a Hemp Mill for breaking carroted hemp, has been put in operation on Mr. Clay's farm, by Mr. Smedes, of New-York, the patentee. The experiments are said to be perfectly satisfactory.

The Stone.—It is stated in the London papers, that the French surgeons have obtained a triumph the most honourable for themselves, and the most precious to humanity. Dr. Caviale has succeeded in curing the disorder of the stone, without the operation of cutting. His method consists in the introduction of an instrument which seizes the stone, then crushes it, and reduces it to powder. This ingenious process is far less afflicting, and does not compromise the existence or even the health of patients.

Duels.—A writer in the Boston Recorder has furnished an enumeration of the duels which have occurred in the United States, or among our citizens abroad, since the year 1800. Our readers will, we think, be surprised to learn, that though confessedly imperfect, it records more than 100 of such rencontres in this period of time. Of those concerned, more than 90 are known to have been killed! Comment is not required.

Leather for Sheathing.—The schooner Eliza is now sheathing in New-York, with leather, contributed by various dealers in that article, by the way of proving satisfactorily the use of leather for the above purpose, as a substitute for copper, zinc, &c. A vessel lately made a voyage of 37 months, which, on her departure, had a side of sole leather put on her bottom, and on her return it was found to be uninjured. Leather, it appears, is not subject to decay in water, or to be eaten by worms.

Resources of England.—England may be denominated the "Great Banking House" of Europe. Within the last year, she has loaned to other States over $220,000,000. The following is a list of loans, paid, or contracted to be paid, in 1824:—

ench,	£19,900,000	Greek,	£892,000
utch,	2,000,000	Mexican,	8,800,000
olombian,	4,000,000	Spanish,	5,000,000
razil,	2,500,000	Mines,	500,000
ortuguese,	500,000	Neapolitan,	2,000,000
ustrian,	500,000		
eruvian,	2,720,000		
enos Ayres,	1,000,000	Total,	£50,312,000

Statistics.—The following is a comparative view of the population, revenue, and debt of the principal modern states:

	Population.	Revenue. £	National Debt. £
ance,	29,000,000	36,000,000	184,500,000
stria,	28,000,000	12,500,000	73,000,000
ain, in Europe,	17,000,000	6,500,000	135,000,000
Britain, Europe, &c.	68,000,000	50,000,000	801,000,000
therl'ds with Colonies	6,000,000	7,000,000	145,000,000
ssia	11,000,000	7,000,000	28,000,000
ia with	52,000,000	14,500,000	40,450,000
States,	10,000,000	5,500,000	19,000,000
ples,	5,000,000	2,900,000	14,000,000
rkey in Europe,	9,500,000	—	—

THE STAR.

WASHINGTON CITY,

SATURDAY, MAY 15, 1824.

SWEDENBORG.—CAPITAL PUNISHMENTS.

Some friend has been kind enough to send us a pamphlet, entitled "*Strictures on the religious system of Baron Swedenborg.*"—We have not had leisure to read it; but we take it for granted, that it is very learned and acute. We have always believed that the Baron was insane; not the less so, because there was some method in his madness. Of course, therefore, we have never considered his reveries as being worthy of a serious refutation. It has been triumphantly said, by his admirers, that every one who reads his books becomes a proselyte. We have no doubt of this fact; at least, we are very sure, that if we should achieve the task, we should be brought into a fit state to receive his or any other doctrines.

Another friend has sent us a pamphlet, in which the author endeavours to demonstrate the lawfulness and utility of capital punishments. He refers to our remarks on the recent execution of Johnson in New-York as the occasion of sending us the pamphlet The remarks alluded to had reference to *public executions.* They had nothing to do with the abstract question of capital punishments. No one can doubt, that we have sufficient authority to inflict them; but the proper *occasion*, and the most suitable *manner*, involve questions not so easily decided. We believe that *public* executions do more harm than good. If *private*, they might, perhaps, be useless, but they would not assist to brutalize the minds, and pervert the sensibilities, of the multitude.

REVIVALS.

A revival of religion was experienced at Mount Desert, Maine, during the last year. Thirty persons were baptized, and added to the Baptist church, and between 20 and 30 joined the Pedobaptist church.

CAREY STATION.

It appears, by a statement in the last number of the American Baptist Magazine, that the Rev. Mr. M'Coy has collected in Boston, and its vicinity, money and clothing, for the Carey Mission Station, to the amount of $1183 67.

MRS. JUDSON.

The New-York Christian Herald, of the 1st instant, informs us, on the authority of a correspondent at Liverpool, that Mrs. Judson, and Mr. and Mrs. Wade, have arrived at Calcutta. No particulars are stated, except that they were well.

AUXILIARY BIBLE SOCIETY.

At a meeting, held May 1, in Drummond Town, Accomac county, Virginia, the "Accomac Bible Society, Auxiliary to the American Bible Society," was formed, and a Board of Managers was appointed, consisting of the following gentlemen, and 16 Directors:

Richard D. Bayly, Esq. *President.*
Rev. Noah Davis, *1st Vice President.*
Rev. Moses B. Chase, *2d do.*
Mr. Nehemiah Stockley, *Treasurer.*
Mr. John B. Walker, *Secretary.*

The Society has a wide field for the spread of the Scriptures, and if prosecuted with zeal, may, with the blessing of God, do much good.

Communicated.

Brother Knowles,—Please insert the following query in the Star. Ought a Baptist minister to baptize a person professing faith in Christ, who avowed an intention of joining a church of another denomination; and would such a person be entitled to a place at the Lord's table, with a Baptist church? I should be very glad to see a satisfactory answer to this question, from some of your correspondents.

An Inquirer.

For the Columbian Star.

Fifth Annual Report of the Georgetown Female Missionary Society, presented May 4, 1824.

It is expected, and with justice, by those who interest themselves in the operations of this Society, that its Managers report annually, the use made of the deposite placed in their hands, and whatever else relates to its interests.

We, who have been the honoured almoners of your bounty, beg leave to state, that the Treasurer has received, for the use of the Society, the year past, $117 16, of which she has paid over $97 16, leaving in hand a balance of $20.

The Osage boy, in whose support the Society have been engaged these two years past, is still in the school at Union. By a letter received from him, and another from the Rev. Mr. Vaill, we believe he is making good progress. Mr. Vaill says he is probably farther advanced in the English language than any other of his tribe. That he appears to have no disposition to learn a trade, but desires to be "Wa-gras-sehpueh,"—a skilful teacher. He now wishes to be removed to Cornwall school, and the journal of the Missionary states that probably he and another will go.

The Rev. Mr. Churchill, who was employed at and before the time of the last annual meeting, continued to labour with some intermissions occasioned by sickness, till November. The whole time which he was employed by the Society was eight months, four of which fall within the limits of the last year.

After having preached in all parts of Fairfax county, the exclusive scene of his labours, his report states, that, as far as he could ascertain, there were in it but four Baptist ministers, the aggregate of whose labours there, was equal to two the whole time, and a part of a Methodist circuit. This scanty supply is in a district of country, which, with a sparse population, contains 13,000 inhabitants. Since this was stated, one of the Baptist ministers has died, and we are unable to say whether his place has ever been supplied. To the above, we offer this exception, that a congregation is weekly, constantly, and gratuitously supplied by the Rev. Mr. Gurley, about three miles from Georgetown. This place, however, is not included in the limits of the county, but within the District of Columbia. The meeting is well attended, and we have reason to hope that the truth will not be preached in vain.

Mr. Churchill's time was spent chiefly in the villages of Pohink, Occoquan, and Colchester, in the lower part of the county; and at Union and Salona in the upper. In the last mentioned place, he found some hopeful fruits of the labours of a former Missionary. He distributed a number of Bibles, some hundred tracts, religious newspapers, pamphlets, &c. While residing at Pohink, he kept a Sabbath school, in which he states good progress was made in investigating the Scripture. By perusing his journal we find, that he visited from house to house, as well as preached from place to place, and we hope that the day of judgment will show some seals of his faithfulness.

But it cannot be concealed, nor ought it in the least to lessen the ardour of exertion, that the people are in general indifferent to the ordinances of the gospel. Were this not the case, the call for aid would be far less, for no societies are so poor but that they are better able to support preaching than to live without it. This state of feeling is the natural consequence of their situation. As "it has pleased God by the foolishness of preaching to save them who believe," so we know that attendance upon them produces love to the courts of the Lord. Absence induces coldness, and neglect hardness.

Near the Great Falls, some few years since, a Presbyterian church existed. A minister now dead preached alternately to them and to a neighbouring people in Montgomery County, Maryland, but now the candlestick is removed from that church, and the church itself no longer exists. The house in which they used to assemble is mouldering to ruins, and desolation and silence reign within its walls. Some who composed its congregation are now probably living in the vicinity, (perhaps they are the children of the church,) without any to minister the word to them, without God and without hope.

Are we Christians, and can we look on these things with callous hearts? Can we take sweet delight in the ordinances of our holy religion, and not think of those who have silent Sabbaths?

At Salona, six miles distant from Georgetown, if the proper means are used, a church may soon be organized, and a minister in whole or in part supported. By assurances from a most respectable source we have reason to believe, that if an establishment is properly made, a number of individuals will contribute liberally to the support of a missionary. At Pohink also we have reason to believe, that a society might, at no very distant time, be gathered.

Will not these things stimulate us to action? Or shall we imagine we have done all we can? Rather let us blush for the past, than thus overrate our trifling exertions. Let us pray for more zeal—more self-denial—a greater spirit of wisdom to devise the way and means of accomplishing our objects.

Were we half as wise to plan, and as prompt to execute, what might be for the glory of God and the good of souls, as the world in pursuing their objects, the blessing of God would soon appear upon our feeble efforts. Nor is it vanity to think that this gracious blessing might, by the small wheel which we can move, put in motion an engine, that would produce its effects to wide limits and interminable ages.

If we are Christians we have very little concern with the tumults of the profane, the opposition of enemies, or the coldness of worldly professors. The word of God is our rule, Christ our captain and example, and the glory of God should be the supreme end of all our exertions.

The Managers of the Society, for the past year, now cheerfully resign their trust, and only express their wish, that you and they may be found faithful, and have the abundant satisfaction to rejoice in rich displays of God's power and mercy.

By order of the Board.

L. Baltzer, *Secretary.*

Georgetown, May 7th, 1824.

Eighteenth Congress.

FIRST SESSION.

SENATE.

Saturday, May 8.

Mr. *Lloyd*, of Mass. from the Committee on Naval Affairs, to whom was referred two resolutions of the Senate, the one respecting the establishment of a Navy Yard for small vessels at Charleston, S. C., and the other respecting the expediency of establishing a Naval Depot at Pensacola, reported a bill "to authorize the further examination and surveys of the harbour of Charleston, and coast of Florida," together with sundry documents relating to the subject. The bill was twice read.

The Senate, in Committee of the whole, again resumed the consideration of the bill from the House "to amend the several acts for imposing duties on imports." After discussing several items of the bill, it was, on motion of Mr. *Barbour*, laid on the table, and the Senate proceeded to the consideration of executive business.

Adjourned.

Monday, May 10.

The bill from the other House, "to authorize the creation of stock not exceeding five millions of dollars, to provide for the awards of the Commissioners under the Treaty with Spain," was twice read and referred to the Committee on Finance.

The Senate spent some time, in committee of the whole, on the bill "to amend the several acts for imposing duties on imports;" the bill was then reported to the Senate, and the amendments were ordered to be printed.

The bill from the House of Representatives "providing for the appointment of an Indian Agent for the Osage Indians, west of the State of Missouri, and Territory of Arkansas, and for other purposes," passed to a third reading.

Adjourned.

Tuesday, May 11.

After the preliminary business of reporting several bills respecting private claims, and the reading and reference of some bills from the other House,

On motion of Mr. *Lowrie*, the bill from the House of Representatives, "to amend the several acts for imposing duties on imports," was taken up for consideration, *in Senate.*

The question was put, *separately*, upon concurring in the several amendments made in committee of the whole, but before the whole of the amendments were acted on, the Senate

Adjourned.

Wednesday, May 12.

Mr. *Smith*, from the Committee on Finance, reported, without amendment, the bill from the House of Representatives, "to authorize the creation of stock, not exceeding five millions of dollars, to meet the awards of the Commissioners under the Treaty with Spain."

The bill from the other House, "to improve the navigation of the Ohio and Mississippi rivers," was twice read and referred to the Select Committee on Roads and Canals.

The tariff bill was taken up again to-day, and passed as amended to a third reading.

Adjourned.

Thursday, May 13.

The bill reported by the Committee on Naval Affairs, "for the examination and survey of the harbour of Charleston, South Carolina, and the coast of Florida," was ordered to be engrossed and read a third time.

The bill reported by the Committee on Indian Affairs, "to enable the President to carry into effect the treaty made at Ghent, the 24th of December, 1814, excluding foreigners from trade and intercourse with the Indian tribes within the United States, and to preserve the fur trade, within the limits of the said United States, to American citizens," was ordered to lie on the table.

The bill from the House of Representatives, "providing for the appointment of an Indian Agent, for the Osage Indians west of the state of Missouri, and territory of Arkansas, and for other purposes," was read the third time and PASSED.

The bill from the House of Representatives, "to amend the several acts imposing duties on imports," was read the third time, as amended in the Senate, and PASSED; ayes, 25; noes, 21.

On motion of Mr. *Barbour*, the Senate then proceeded to the consideration of Executive business; and as soon as the doors were opened,

Adjourned.

Friday, May 14.

A number of relief bills were passed today, and a great number were indefinitely postponed.

The bill which originated in the Senate, and was amended in the House of Representatives, entitled, "a bill for the relief of purchasers of public lands," was taken up, and the amendment, after a little discussion, was adopted.

The bill "authorizing an examination and survey of the harbours of Charleston, S. C. and St. Mary's, Georgia, and for other purposes," was read a third time and PASSED.

Adjourned.

HOUSE.

Saturday, May 8.

The bill "authorizing the President of the United States to enter into certain negotiations relative to lands located under Virginia Military Land Warrants, lying between Ludlow's and Roberts' lines, in the state of Ohio;" was ordered to be engrossed for a third reading.

The House took up the report of the Committee of the whole, upon the bill making an appropriation towards removing the sand-bars and obstructions in the bed of the Mississippi, Ohio, and Missouri rivers, and the question being upon agreeing to the amendment, which introduces a substitute for the original bill—after considerable discussion the bill was ordered to lie on the table.

The bill to confer certain powers on the Levy Court of the county of Alexandria, passed through a Committee of the Whole, Mr. *Lathrop* in the chair, and was ordered to be engrossed for a third reading.

The House then resolved itself into a Committee of the whole, Mr. *Ross* in the chair, on the bill to authorize the state of Indiana to open a canal through the Public Lands, to connect the navigation of the river Wabash, and the Miami of the Lake. The Committee, after spending some time on the subject, reported progress, and had leave to sit again.

Adjourned.

Monday, May 10.

Mr. *Webster*, from the Committee on the Judiciary, reported a bill from the Senate, "in addition to the acts relative to the election of President and Vice-President of the United States," without amendment; and it was referred to a Committee of the Whole.

On motion of Mr. *Buchanan*, of Pennsylvania, the House took up the bill "for the improvement of the Ohio and Mississippi rivers," which, as amended, was ordered to be engrossed for a third reading to-morrow.

The bill from the Senate, "to confer certain powers on the Levy Court of the county of Alexandria, in the District of Columbia, and for other purposes," was read a third time and PASSED.

The bill "to authorize the President of the United States to enter into certain negotiations relative to lands located under Virginia Military Land Warrants lying between Ludlow's and Robert's lines, in the state of Ohio," was read a third time, PASSED, and sent to the Senate.

The House, in Committee of the Whole, took up the report of the Committee on the claim of the heirs of Beaumarchais; and, after a considerable debate on the subject, the Committee rose, reported progress, and had leave to sit again.

Adjourned.

Tuesday, May 11.

The engrossed bill making an appropriation for improving the navigation of the Ohio and Mississippi Rivers, was read a third time and PASSED; ayes, 115; noes, 60.

The House went into committee of the whole, Mr. *Campbell*, of Ohio, in the chair, on the unfinished business of yesterday, which was the report of the committee to whom was referred the claim of the representatives of M. de Beaumarchais; and, on motion of Mr. *Randolph*, the committee rose, without leave to sit again. The report was then ordered to lie on the table.

The House went into committee of the whole, Mr. *Marvin* in the chair, on the bill "authorizing the construction of a Canal through the public lands, in the state of Indiana, between the Wabash and Miami of Lake Erie." The question on the amendment moved by Mr. *McCall* for giving a mile on each side of the canal, instead of 90 feet of land, being taken, was decided in the negative.

The Committee then took up a bill to authorize the territory of Florida to open a canal through the public lands, and, having gone through it, reported the bill, which was ordered to a third reading.

Adjourned.

Wednesday, May 12.

Mr. *Brent*, from the Select Committee to whom the subject was referred, made a report, accompanied with the following resolution:

"*Resolved*, That the President of the United States be requested, to cause to be made, and submitted to this House, upon the first day of the next session of Congress, a full and complete statement of the exact number of Lots belonging to the United States in the City of Washington, which have been sold by the public agents for that purpose; when sold, by whom sold, and for what price each lot was purchased; what part of the purchase money has been paid, the amount due, and by whom due, and when payable; whether the debts are well secured, and whether the money received has been applied, to what purpose, and by whom."

This resolve lies on the table one day of course.

An engrossed bill to authorize the Territory of Florida to open a canal through the Public Lands to unite the river St. Johns with the bay of Augustine, was read a third time, PASSED, and sent to the Senate for concurrence.

The House then went into Committee of the Whole, Mr. *Campbell*, of Ohio, in the chair, on the bill to authorize the state of Indiana to open a canal through the public lands. And the question recurring from yesterday, on the amendment granting 90 feet of land on each side of the canal, it was agreed to.

The bill "to regulate the fees of the Registers of Wills, in the District of Columbia," was ordered to be engrossed for a third reading.

The bill "for improving the harbour of Presque Isle, and for repairing Plymouth beach," was ordered to be engrossed for a third reading.

The committee then took up a bill to authorize the state of Kentucky to open a canal round the falls of the river Ohio, at Louisville." Progress being reported on the bill, the House refused leave to the Committee to sit again on this bill.

The bill from the Senate to provide for the extinguishment of debts due to the United States, by purchasers of public lands, was ordered to a third reading.

Adjourned.

Thursday, May 13.

The resolution yesterday offered by Mr. *Brent*, from a Select Committee, in relation to lots in Washington, requesting a full report of all particulars respecting the same, and adopted to be made at the next session of Congress was taken up.

The bill to authorize the state of Indiana to open a canal through the public lands to connect the navigation of the river Wabash and the Miami of Lake Erie; the bill making appropriation for deepening the channel leading into the harbour of Presque Isle, and for repairing Plymouth beach; the bill making provision to extinguish the debt due to the United States by certain purchasers of public lands; the bill to regulate the fees of Registers of Wills in the several counties within the District of Columbia; were respectively read a third time and PASSED.

THE TARIFF.

The bill from this House, "to amend the several acts laying duties on imports," was received from the Senate, with the several amendments of the Senate thereto, and referred to the Committee of Manufactures; and the amendments were ordered to be printed.

Adjourned.

Friday, May 14.

Mr. *Letcher's* resolutions offered last week, requiring the concurrence of *five* Justices of the U. S. Supreme Court in any decision in that Court touching the validity of the Constitution of any State, or of the acts passed by the Legislature of any State, was again taken up in Committee of the Whole. Mr. *Webster* offered a resolution, as a substitute for those of Mr. *Letcher*, by which the concurrence of a majority of all the judges legally competent to sit in the cause, was required. Some debate took place on this proposition; when, on motion of Mr. *Webster*, the Committee rose, without coming to any decision.

The tariff bill was then taken up, in Committee of the Whole. The amendments made by the Senate, having been read, the Committee rose; and the bill and amendments were ordered to be printed.

Adjourned.

*** The Rev. Dr. Staughton will perform Divine service at the Capitol, to-morrow morning at 11 o'clock.

Poetry.

AMERICAN POETRY.

The following lines are from the pen of Mr. Bryant, of Massachusetts, one of the few special favourites of the Muses, in this country. Green River, the stream which he here celebrates, is so called from the colour of its waters. It is a small and remarkably beautiful stream in the vicinity of the village of Great-Barrington, where Mr. Bryant resides.

When breezes are soft and skies are fair,
I steal an hour from study and care,
And hie me away to the woodland scene,
Where wanders the stream with waters of
green,
As if the bright fringe of herbs on its brink
Had given their stain to the wave they drink.
And they, whose meadows it murmurs through,
Have named the stream from its own fair hue.
Yet pure its waters, its shallows are bright
With coloured pebbles, and sparkles of light,
And clear the depths where the eddies play,
And dimples deepen and whirl away;
And the plane-tree's, speckled arms o'ershoot
The swifter current that mines its root;
Through whose shifting leaves, as you walk
the hill,
The quivering glimmer of sun and rill
With a sudden flash on the eye is thrown,
Like the ray that streams from the diamond
stone.
Oh, loveliest there the spring days come,
With blossoms, and birds, and wild bees' hum;
The flowers of summer are fairest there,
And freshest the breath of the summer air,
And the swimmer comes, in the season of heat,
To bathe in those waters so pure and sweet.
Yet, fair as thou art, thou shunn'st to glide,
Beautiful stream! by the village side,
But windest away from haunts of men,
To silent valley and shaded glen.
And forest, and meadow, and slope of hill,
Around thee, are lonely, lovely and still.
Lonely—save when, by thy rippling tides,
From thicket to thicket the angler glides;
Or the simpler comes, with basket and book,
For herbs of power on thy banks to look;
Or haply some idle dreamer like me,
To wander, and muse and gaze on thee.
Still—save the chirp of birds that feed
On the river cherry and seedly reed;
And thy own wild music, gushing out
With mellow murmur, or fairy shout,
From dawn to the blush of another day,
Like traveller singing along his way.

Miscellany.

From Robert Hall's Sermons.

TRUE PURPOSES OF RELIGION.

The happiness which it confers in the present life are blessings which it scatters by the way in its march to immortality. That future condition of being which it ascertains, and for which its promises and truths are meant to prepare us, is the ultimate end of human societies, the final scope and object of present existence; in comparison of which all the revolutions of nations, and all the vicissitudes of time, are light and transitory. *Godliness has*, it is true, *the promise of the life that now is*; but chiefly *of that which is to come*. Other acquisitions may be requisite to make men great; but be assured the religion of Jesus is alone sufficient to make them good and happy. Powerful sources of consolation in sorrow, unshaken fortitude amidst the changes and perturbations of the world, humility remote from meanness, and dignity unstained by pride, contentment in every station, passions pure and calm, with habitual serenity, the full enjoyment of life, undisturbed by the dread of dissolution or the fear of an hereafter, are its invaluable gifts. To these enjoyments, however, you will necessarily continue strangers, unless you resign yourselves wholly to its power; for the consolations of religion are reserved to reward, to sweeten, and to stimulate obedience. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such habitual violation of its laws, and contradiction to its spirit, that conscious they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imagination, instead of tranquilizing their hearts, and hangs with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their trouble, is itself their greatest trouble, and from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended betwixt opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds; and neither enjoy the pleasures of sin, nor the peace of piety.

From Cecil's Remains.

HINTS TO MINISTERS.

One of the most important considerations in making a sermon, is to disembarrass it as much as possible. The sermons of the last century were like their large unwieldy chairs. Men have now a far more true idea of a chair. They consider it as a piece of furniture to sit upon, and they cut away from it every thing that embarrasses and encumbers it. It requires as much reflection and wisdom to know what is not to be put into a sermon, as what is.

A young minister should likewise look round him, that he may see what has succeeded and what has not. Truth is to be his companion, but he is to clothe her so as to gain her access. Truth must never bow to fashion or prejudice; but her garb may be varied. No man was ever eminently successful in his ministry, who did not make Truth his friend. Such a man might not see her, indeed, in all her beauty, and proportions; but, certainly, he saw and loved her. A young minister should remember that she does not wear the dress of a party. Wherever she is, she is one and the same, however variously men may array her. He, who is ignorant of her prominent and distinguishing features, is like a musician who plays half score: it grates on every well-formed ear; as fatal error finds no corresponding vibration in the renewed heart. Truth forms an immediate acquaintance with such a heart, by a certain fitness and suitableness to its state and feelings. She is sometimes different from the picture which a churchman draws of her. A Dissenter misses her perfect figure. A Frenchman distorts her features in one way, and an Englishman in another. Every one makes his own cast and colour too essential to her.

Knowledge, then, and truth, are to be the constant aim of a young minister. But where shall he find them? Let him learn from a fool, if a fool can teach him any thing. Let him be every where, and always a learner. He should imitate Gainsborough. Gainsborough transfused nature into his landscapes, beyond almost any of his contemporaries; because Gainsborough was every where the painter. Every remarkable feature or position of a tree—every fine stroke of nature—was copied into his pocket-book on the spot; and, in his next picture, appeared with a life and vivacity and nature, which no strength of memory or imagination could have supplied.

There is a certain wise way, too, in which he should accustom himself to look down on the pursuits of all other men. No man of eminence in his profession is destitute of such a partial feeling for his profession; though his judgment may remonstrate with him thereon, as an unfounded partiality. The minister, however, is REQUIRED so to view all other pursuits. He alone is the man whose office and profession, in all their parts are raised into dignity and importance by their direct reference to eternity. For eternity he schemes, and plans, and labours.

He should become a philosopher also. He should make experiments on himself and others, in order to find out what will produce effect. He is a fisherman; and the fisherman must fit himself for his employment. If some fish will bite only by day, he must fish by day: if others will bite only by moon-light, he must fish for them by moon-light. He has an engine to work, and it must be his most assiduous endeavour to work his engine to the full extent of its powers; and to find out its powers is the first step toward success and effect. Many men play admirably on the organ, if you would allow them that there is no difference between an organ and a harpsichord, but they have utterly mistaken its powers. Combination is the unrivalled excellence of the organ; and therefore he only can display its powers, who studies the chords and stops in all their infinite variety of resolution and composition, rather than the rapid motion of his fingers only.

But all the minister's efforts will be vanity, or worse than vanity, if he have not unction. Unction must come down from heaven, and spread a savour and relish and feeling over his ministry. And, among all the other means of qualifying himself for his office, the Bible must hold the first place, and the last also must be given to *the word of God and prayer*.

From the London Courier.

DISCHARGE OF CANNON BY STEAM.

Mr. Perkins, whose inventions in the engraving of steel, and improvements in the construction of steam-engines, are well known, has brought to perfection a branch of art, on which there may be some difference of opinion—that of the more speedy destruction of our species! The fact, we believe, is as follows:—

Mr. Perkins, while experimenting on the expansive force of steam subjected to very elevated temperature, with a view of applying its powers to the purposes of the steam-engine, was very naturally led to investigate its applications in many other departments of art, where great mechanical force was required; and among others, to that of discharging ordnance. We are enabled to give a brief description of the present apparatus; which is constructed with the view of showing the application of steam to this purpose, rather than as a model. A copper pipe of two inches diameter is connected at one extremity with the steam reservoir belonging to Mr. Perkins's improved engine, and at the other end with a chamber formed of flanges; into this chamber a strong gun-barrel is firmly screwed, so as to be perfectly air-tight, (and two others connected with it) and extended in a horizontal direction. From the upper portion of the chamber, two pipes or tubes projected about fifteen inches, of sufficient diameter to allow musket bullets to pass freely down, for the purpose of loading or shooting the gun. The steam being laid on the apparatus, nothing more is necessary than to lift the short lever of a sliding valve, when the rush of steam into the chamber instantaneously discharges the bullet through the gun-barrel, with a force much greater than ordinary gunpowder. The bullets being thrown against an iron target, are completely flattened. Mr. Perkins threw into the pipe or feeder of the apparatus three or four bullets at a time, which were stopped in the gun-barrels more than once, from want of sufficient steam pressure at the moment. But it is obvious this can be avoided by giving any degree of pressure requisite. Mr. Perkins has not yet employed a greater power than about 35 atmospheres, though the strength of his apparatus would admit five times that power, if necessary. The apparatus is capable of discharging 100 balls per minute, or in fact, as fast as they can be put into feeders, and the gun-barrel may be turned in any direction. We believe Messrs. Bolton and Watt made some experiments, many years back, with a view of discharging cannon by steam; but the plan was never carried into execution, from some cause with which we are not acquainted.

From the Boston Telegraph.

TEA.

The number of the Edinburgh Review just arrived, contains a very spirited article on the subject of the *tea trade*, as conducted by the East India Company. It does not hesitate to pronounce the Company's management on this subject to be "among the most scandalous impositions to which any nation was ever subjected," and "a barefaced robbery of the public."

There appears to be, in fact, too much foundation for the charges thus freely lavished upon the Company. For while the English, on account of their manufactures, which might be profitably exchanged with the Chinese for their staple commodity, possess the means of prosecuting the trade with greater success than any other nation, the tea consumers in that country are obliged to purchase it, if at all, at about three times the cost of it in the American market. The quantity of tea sold at the Company's sales in 1822, was 25,874,546 pounds. By a comparison of the selling prices, at said sales, with the New-York and Hamburg Price Currents for the same year, it appears that the total excess of price received by the Company on the above quantity, beyond what the same quantity would have cost at New-York, or Hamburg, was *l*2,058,815 sterling:—a pretty round sum, it must be confessed, for one nation to pay annually, in consequence of the monopoly granted to a Company on the single article of tea. If this enormous sum be added the excess of the Company's price on the tea-sales made on account of the captains and other officers of the ships of said Company, amounting to *l*160,000, we have a total of two millions two hundred thousand pounds sterling, which the Company receive for the teas sold by them in a single year, more than would have sufficed to purchase an equal supply had the trade been free. These are statements which the Reviewer defies the Company to disprove.

The Company, it seems, is secured in the monopoly of the tea-trade till 1833. All, therefore, which can be immediately effected by the people's remonstrances, is, to keep the Company within the conditions of their charter; which provides, that the quantity of tea imported by the Company shall always be sufficient to answer the consumption of it in Great Britain, and to keep the price of tea in that country upon an equality with the price thereof in the neighbouring continent of Europe. If the company fail to do this, (and they have failed to do it, as appears from the above statements,) it is made lawful for the Lords of the Treasury, to grant licenses to any other person or persons to import the same commodity from any part of Europe. To keep the price within the reasonable bounds, it is further provided, that there shall be four Company's sales in each year, at nearly equal distances of time; and that there shall be no reserve in the sales, provided an advance of one penny shall be bid upon the prime cost, including freight, charges of importation, the common premium of insurance, and lawful interest from the time of the arrival of teas till the time of their sale.

The Americans are often referred to, in the Review, who are not trammelled with no such monopoly. Already is New-York the greatest tea-market out of China, with the exception of London. "The Americans," says the Review, "carry on the trade with complete and perfect success, and are much greater favourites at Canton, than the emissaries of Leadenhall Street." It is perfectly clear that the Company's concerns are managed in the most extravagant manner. The senior member of the Select Committee of the Factory at Canton, receives the comfortable salary of 18,000 pounds a year. Other officers in the same proportion. Making an expense of 200,000 pounds a year, "for doing a similar duty to that which is infinitely better done for the Americans, by a consul with a salary of 200 pounds." The article is concluded by a pledge that the public shall hear whether these abuses, so far as they concern the community, are reformed.

COLLEGE OF WILLIAM AND MARY.

The Petersburg Republican makes an able appeal "to the Visitors of William and Mary College" upon the present state of that venerable Institution. It invites their attention to the melancholy fact that since the year 1817, it has gradually declined, "until but few more than 30 students, including those who attend the law lectures, have matriculated for the session of 1823 and '24: of this small number, by recent occurrences, some six or seven have been suspended or expelled." This declension is not owing to the want of pecuniary resources; for he estimates the whole funds of the College at $120,000; and her annual means at 6500; of which, $5000 is annually expended in salaries to the President, and three Professors.—Supposing the number of students to be 35, he estimates each one to "cost the public at least $185 for instruction" alone?—He asserts that no meeting of the board of Visitors has been held "for two years come July." He inquires whether this state of things ought to continue—whether the "present location of the College is the most judicious"—whether it will "not be a wanton and unjustifiable waste of public money, producing no important good, longer to retain the college where it now is?"—If they should determine to remove it, he contends that "upon the Rappahannock, James or Appomatox rivers, healthy and pleasant sites might readily be obtained, and each with its peculiar advantages"—but that "every thing considered, the capital of the state combines the most advantages." Its healthy climate, its dense population, furnishing a large number of pupils—the funds which it might derive from the Richmond Academy—the various sources of contribution to the amount of 10 or 15,000 dollars for the erection of buildings—its great accessibility to the other large towns of the lower country—are recommendations which Publius enforces with great zeal and ability.

REPUBLIC OF COLOMBIA.

A correspondent of the New-York Religious Chronicle, in an interesting communication, concerning South America as a missionary field, states that the facilities presented to missionaries in the Republic of Colombia, are very great. Schools are authorised by law, and supported by the public funds. Colleges have been built, and Universities endowed, by the generosity of individuals, or by the appropriations of government. The Lancasterian system of instruction has been introduced in some places, with its usual success. The Republic has made provision at the several colleges for the education of native youths, at the public expense. The intercourse between the Republic and the United States, is becoming more and more easy and frequent. A passage is ordinarily made from Laguira to New-York, in fifteen days. The facilities for acquiring the Spanish language are increasing, and the state of society in Colombia is such as to render the life of a missionary pleasant; so that the way is almost as well prepared for the introduction of missionaries from North America to the Republic of Colombia, as from the Atlantic to the Western States.

Church Revenues of Great Britain.—The total number of Benefices of the Established Church in England and Wales, is 11,342; and the total amount of revenue *l*3,872,138. The crown possesses the patronage of 558 rectories and 490 vicarages; the University of Oxford, 202 rectories and 112 vicarages; and the University of Cambridge, 152 rectories and 131 vicarages. The patronage of 3444 rectories and 3175 vicarages, is in the hands of private persons; the remaining number of benefices is the patronage of the Bishops, Deans, and Chapters, and other collegiate establishments besides the two Universities.

England and Wales contain 37,094,400 statute acres, of which 28,615,680 are subject to tithes.

The ecclesiastical establishment of Scotland contains 984 benefices or livings, the total yearly income of which amounts to 263,340*l*. The average value of Scottish livings amounts to 275*l*. per annum, and that of English to 305*l*. The lowest Scottish living is 150*l*., and the highest 350*l*., while the total yearly income of the English Bishoprics alone amounts to 150,000*l*.

Cashmere Goats.—These valuable animals will doubtless soon be introduced into our country. The Massachusetts Agricultural Society some time since offered the 'sum of one hundred dollars to the person who should introduce into Massachusetts from Europe, a male and female goat of the pure Cashmere breed.' From a letter published in the Massachusetts Agricultural Repository, for January 1824, from John Wells, Esq. in Paris, it appears that these animals have been successfully introduced into France; that the price is from 15 to $75 a piece, and that the duty on their exportation is only about four cents. The original stock from which France is now supplied, was procured with much labour and expense, by Messrs. Ternaux and Saubert, from the foot of mount Caucasus, in Asia: out of 1,229 goats with which they set out 400 reached home alive. It is from the down or wool of these animals that those expensive articles, called *Cashmere shawls* are made.

Effects of fear.—In the time of the American revolutionary war, while the army was encamped at West-Point, a party of soldiers discovered an eagle's nest half way down a vast precipice adjacent to the fort. To get at the nest, a soldier was let down by a rope fastened round his middle. When he had descended near to the nest, the eagle came upon him with hideous screams, aiming at his head: he had no way to defend himself, but by taking his knife, with which he kept her off by striking at her. In one of the passes he made at her, he had the misfortune to strike the rope, and cut one of the strands entirely off; the other strand began to be untwisted, while his companions drew him up as soon as possible: in this situation he expected the rope every moment to part, when he must have fallen from the tremendous height, among the rocks: but he was drawn up to the top of the rock, when the remaining strand of the rope was nearly reduced to a wisp of tow. In the course of 24 hours, the hair of his head, from a cole black, was turned as white as the whitest wool. He was 25 years of age.—*Boston Med. Intel.*

Punishment for reading the Word of God, in the days of Popery.—In a Parliament held at Leicester, in A. D. 1415, it was enacted, "That whosoever they were that should read the Scriptures in the mother tongue, (which was then called Wickliffe's learning,) they should forfeit land, cattle, body, life, and goods, from their heirs forever; and so be condemned heretics to God, enemies to the crown, and most errant traitors to the land." Besides this, it was enacted, "That neither a sanctuary nor privileged ground within the realm should hold them, though they were still permitted to thieves and murderers. And, if in case they would not go over, or were after their pardon relapsed, they should suffer death in two manner of kinds: that is, shey should first be hanged, and then be burned for heresy against God, and yet neither of both committed."

Advertisements.

NEW AND VALUABLE MEDICINE.

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THIS new and elegant Balsam bids fair to stand unrivalled in its merits, for Consumptions; and we boldly venture to assert, that no medicine has ever gained so much credit in so short a time, as this composition; scarcely a case occurs, but may be removed by the timely use of it, many having lately used it in seated consumptions with the most surprising success, who were given up by the most skilful Physicians. Many certificates of its efficacy accompany each bottle.

I hereby certify, that my wife has, for some time past, been troubled with a violent cough, and has been in very delicate health, and after having tried many different things without getting relief, I bought for her a bottle of Dr. Mellen's Cough Drops, from the use of which, in a very short time, she found great relief, and her cough has entirely left her, and she has regained her strength. JOHN W. JENKINS.

Hudson, 12th Mo 29, 1819.

Affirmed before me,

JOSEPH D. MONELL,

Recorder of the City of Hudson

To the afflicted, whom this may concern I Rosannah Barton, do certify, that I took a violent cold in the latter part of the year 1818, which created a violent cough and difficulty of breathing, which was very distressing till I procured a bottle of Dr. Mellen's Cough Drops, and by taking a few doses of the said drops, I was entirely cured of my cough, and pain in my side. ROSANNAH BARTON,

Wife of Mr. Joseph Barton.

Hudson, 12th Month 13th, 1819.

This is to certify, that, in June 1818, I was seized with a distressing cough, pain in my side, great weakness in the lungs, and it continued until July, 1819, which confined me to the house and sometimes to my bed; I had tried every thing as I thought; but all in vain: I was at last induced to make trial of Dr. Mellen's Cough Drops, which gave me immediate relief, increasing my strength, and restoring my former sleep. I can with the greatest confidence recommend them to all that are afflicted with those complaints, as a very valuable medicine. NANCY BOURNE.

Hudson, Columbia co. N. Y. Dec. 27, 1819.

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☞ Subscriptions for the above work will be received by the publisher of the Star. Letters on the subject, *post paid*, may be addressed to John S. Meehan, Washington City, D. C. or to the Rev. Spencer H. Cone, New-York.

Feb. 28.—

Dr. John Gill's Commentary

On the Old and New Testaments.

WILLIAM W. WOODWARD, of Philadelphia, having some time since published the above-mentioned valuable Exposition, and supplied those who patronized the undertaking; has been solicited to accommodate many who do not feel disposed to advance the *money* for the whole *nine volumes*, at one payment, and who have expressed a desire to be in possession of this extensive and valuable Commentary, to issue Proposals to accommodate Subscribers, on a plan, perhaps for cheapness and *ease of payment*, unparalleled by anything ever before proposed by any publisher in the United States.—In nine volumes quarto, containing seven thousand seven hundred and ninety-five pages

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March 6.

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